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## COÖPERATION OF PEOPLES OF THE FAR EAST<sup>1</sup>

*By Rev. Gilbert Reid, D.D., of Shanghai, China*

American people at the present time are specially interested in three peoples of the Far East, the Japanese, Chinese and Filipinos. Having spent five months in touring the islands of the Philippines, as well as having lived nearly thirty-six years in China, I take the opportunity of giving my views on these three Far Eastern peoples, particularly of the need for their larger coöperation. The people of Siberia also interest the nations at war, as do the peoples of India, Burmah, Siam, the Strait Settlements, French Indo-China, and the Dutch colonies of the East Indies; but the first circle of investigation is the more narrow one of the three neighbors of China, Japan and the Philippine Islands. When the war is over, we may safely discuss what is to be done with the other peoples of Asia.

In the *Manila Times* Mr. Maximo M. Kalaw has lately discussed these same problems. Perhaps he is prejudiced in favor of the Filipinos. As for myself I must be regarded as prejudiced, in favor of the Chinese, if interest in a special people is to be called prejudice. The one thought I have had in mind all these thirty-six years is to place at the front the interests of the Chinese nation and people. If a missionary, or educationist or reformer or adviser in China ceases to have such an aim, the sooner he returns to his own country the better it will be. The danger of having a special point of view may be illustrated by a conversation between a father and a son. The son asked: "Father, what is a man who leaves your party for another?" "He is a traitor, my son." "Well, what is he if he leaves another party and joins yours?" "Oh, then he is a convert, a man of character and a man of brains."

<sup>1</sup>Much of this article was given in an address by Doctor Reid at University Hall, Manila, P. I., May 29, before the Sociedad Orientalista de Filipinas.

In this brief discussion, I will consider first coöperation between Chinese and Japanese peoples; then between the Japanese and Filipino peoples; and, finally, between the Chinese and Filipino peoples. I will then, according to the historical and scientific method, deduce certain principles applicable to these three peoples and also to the whole world. I will refer briefly to the dangers of any formal alliance by the governments of these peoples and then show how plans even for coöperation among the peoples of a few nations is not equal to a larger human brotherhood and a League of Peace among all nations.

I have noticed among Americans that as a rule they do not like Orientals as well as they like Occidentals; that they do not like Teutons as well as they do Anglo-Saxons; that they do not like other peoples as well as they like themselves. This, however, is not an American characteristic, it is human nature.

Likewise, I have noticed that some Filipinos do not like to be classed as Orientals. But it is no shame to have come from the Orient. Here great civilizations have arisen and are not yet extinct.

I have also noticed that some Japanese do not like to be classed as Asiatics. But most of the world's greatest religious teachers have been born in Asia, and have lived and taught there.

I have also noticed that some Chinese do not like to be classed as of the Yellow Race, or to be called Chinos, and much more hate being called "Chinks." They prefer in the Philippines to take on a Spanish name and so hide their identity. But the Chinese language, so I have been told, is to be the language of Heaven. The Chinese people, moreover, do not seem to be dying out. All nations have cast their eyes on China.

First, then, the relations of the peoples of Japan and China, two near neighbors of the same race, religion and culture. Naturally, and by every law of reason, they ought to be friends and to help each other; they ought not cut each other's throats or suspect each other's motives or cast ridicule on each other's habits and capabilities. As between

a Japanese on one side and a European or American on the other, the Japanese, as I take it, has a prior position in reference to China. But as between the Chinese and Japanese, the Japanese ought to have prior rights and interests in Japan, and the Chinese prior rights and interests in China. I do not believe in any policy or agreement among outsiders as to which of them is to have priority in China, with China left out of the bargain. Much of the trouble existing between Chinese and Japanese is due to this misconception, this injustice, into which all have fallen. Japan, for instance, has, in past years, made agreements or exchanged notes with Great Britain, Russia, France and the United States—as to their duty to preserve the sovereignty, integrity or independence of China; but all the time China has never been consulted in the matter at all. It is this procedure that offends all intelligent Chinese. When the Japanese armies drove the Russian armies northward through Manchuria, the fighting always taking place on the soil of neutral China, the Japanese at once became extremely popular with the Chinese people. The hatred that had existed in a mild form after the Chino-Japanese war vanished and suspicion did not yet arise to take its place. It was supposed that Manchuria was to be saved for China. Japanese instructors, drill-masters and advisers were sought for everywhere in China. Japanese were leaders in China because they were looked upon as helpers. Those were days of real coöperation, coöperation along legitimate lines. Through some cause or another—I regard it as a political one, rather than as proceeding from the people—since the war in Europe began in August, 1914, Japan has reversed her policies in regard to China. During these years I have offered criticism on Japan's treatment of China, and I must say, my criticisms have been taken in good part by most of the intelligent Japanese. Just lately, there has been more hue and cry in the English, American and Chinese papers, concerning further secret negotiations between certain military men of both countries, arising out of a possible necessity of sending troops to Siberia, or to northern Manchuria, to fight a common enemy. We must here, as elsewhere, dis-

tinguish facts from rumors, actuality from suspicion, truth from lies. I would remind my Chinese friends that even if the arrangement made should include military, naval, financial and administrative department of the Chinese government, this would not necessarily mean the ruination of China. Everybody knows that reforms must be made in these departments under the leadership of some one. For the Japanese to show the path of reform to China, is no more an outrage than for a Russian or a German, a Britisher or an American, to do it.

But let the Japanese statesmen, financiers and business men be on their guard. Let them not be puffed up with pride, go too far, or go beyond the limits of reason and justice. If they can coöperate with the Chinese on a plane of equality, China will be saved and the two countries and the two peoples will become the best of friends, with mutual esteem and to their mutual benefit.

The second relationship to be considered is that between Filipinos and Japanese. It is only lately that Japanese merchants, farmers and laborers have begun to come in any large number into these islands, particularly into the charming, the rich and the undeveloped island of Mindanao, the second largest of the group. If all ideas of political encroachment can be eliminated from Japanese ambition and a spirit of mistrust from Filipino thinking, it will be possible for the two peoples to coöperate without detriment to either side. The need for the Japanese to have a field for expansion can be as well met in these tropic regions as in the colder regions of Manchuria, Mongolia and Siberia, and on the other hand the investment of Japanese capital and the output of Japanese energy and skill will revert to the advantage of the Philippine Islands. The great steamship companies of Japan can afford much-needed means of transportation, her large business houses like those of the Mitsuis and of the Yokohama Specie Bank can afford facilities for the growth of trade, and the many plantations being started around the Davao Gulf will help in the laudable task of developing the undeveloped and so increasing the export wealth of the Islands. As to Davao alone I have learned that the Japanese

already have some 70 plantations, great and small, with over 50,000 hectares of land.

I now take up more fully the relations between the Filipinos and the Chinese. Here coöperation is most practicable and desirable. There is no danger of territorial aggrandizement from either side. The Chinese can greatly help the Filipinos and the Filipinos the Chinese. These Islands can help China, and China can help the Philippines. The Chinese have already been in the Islands for several hundred years. The best element of the Chinese population, the commercial element, has gone there and laid a substantial foundation for trade. The blood of the Chinese flows in the veins of the Filipinos. The two races mingle well together. The Chinese have even succeeded in adapting themselves to the Moros and the mountain tribes. Eight-tenths of the insular trade is reckoned as being in Chinese hands. As a general rule the Chinese business man, has a high reputation for trustworthiness, thrift and industry.

When these Islands shall secure full independence, if not before, there will be two things needed for bettering the relations of the two peoples and races. One is that Chinese, who desire to remain permanently, may become naturalized Filipinos, just as they become British subjects in British possessions. The other is that a limited number of Chinese farmers and laborers shall be allowed to go to such of the Islands as may desire them. To my mind, it would be better for the Islands if these Chinese were not contract laborers. The place where they are much needed is the island of Mindanao.

In this connection, I would recommend that leading Filipinos and Chinese form joint-stock companies, and that they be the first to introduce Chinese farming labor.

The Filipinos can also be of service to China in future reforms. While it will take some time for the Filipino merchant to match the Chinese, there are other directions in which the Chinese can learn from the Filipinos, as the Filipinos have already learned from the Spanish and Americans. The health department as it has been carried on for nearly

twenty years, and the sanitary and architectural improvement of Manila, Cebu and other towns, provides for the Filipinos a valuable schooling for similar work in China. The splendid roads of these Islands and the bridge-making can be a pattern to China. The normal training, the trade schools, and domestic science, also need to be imitated in Chinese schools. The school of agriculture and forestry can not only train Chinese lads, but also Filipinos who can go to China as teachers. If large salaries can be paid to European, American and Japanese teachers in China, I see no reason why a few Filipino experts—real experts, not superficial students—may not also be employed by the national, provincial and local governments of China.

In any case the faults and vices of the Filipinos do not need to be taught the Chinese any more than the vices of the West. Let the best in China—and in Japan, too—come to the Philippines, and let the best of the Philippines come to China. If there is to be any law of restriction, let it be the restriction of vice.

Now for a few principles to be deduced from a study of this triple relationship.

1. Each people in the Far East, as in the rest of the world, should be allowed full self-determination and self-development. Least of all should either of these three peoples, whom we have been considering, do anything to injure or destroy this right of all peoples.

2. National independence is a right. It only remains to consider whether it is prudent, safe and feasible. As a matter of fact, China as a nation has less independence than the people of the Philippine Islands, i.e., independence of outside interference and dictation.

3. Allied with these two principles is the great moral issue that Chinese, Japanese and Filipinos should do nothing at any time to weaken or take away the sovereign rights of each other. It might be a good beginning in this laudable task if the Japanese took the lead in freeing China from extra-territorial jurisdiction and the rule of so-called foreign settlements and concessions.

4. Let coöperation—something other than spoliation, occupation, domination—go beyond the stage of mere talking; let it be carried out into practical achievement. This is a task, a worthy task, a generous task, an advantageous task, for Japan, for China, for the Philippines.

5. Coöperation must be by any outsider with those who are native to the soil, not by one outsider with some other outsider in another's domains. The latter is a form of spoliation; the former is one of national development. Coöperation of Americans and Japanese in China is a very different proposition from coöperation between Japanese and Chinese, or Americans and Chinese, in China. So co-operation between Chinese and Filipinos would mean Chinese trade in the Philippines in conjunction with Filipinos—and Philippine trade in China in conjunction with Chinese.

6. In seeking for the development of either of these three countries, the interests of the people of the country affected must be placed first. This is especially true of the laboring class. Thus Japanese labor or Chinese labor should not hinder or destroy Filipino labor in the Philippines; Filipino labor as well as Japanese and Chinese should not drive out or starve out, but utilize and encourage, the labor of the Moros and other mountain tribes in the department of Mindanao and Sulu.

7. Coöperation is only possible, if there is mutual respect, and the quality of respect for others requires *cultivation*. The good points in another, not the bad points, should have all the emphasis.

8. "The abominations of lies" should give place to loyalty to the truth—truth without bias or prejudice. In the inter-relations of these three peoples, we need to know the facts and not idle rumor. The truth-lover should be anxious to know the exact situation in this part of the world.

9. While secrecy may be necessary in preliminary negotiation there should be no secret treaties, compacts or conventions. If there is anything kept in the dark at the present time between China and Japan, we may be sure it is nothing good.



10. None of us should be too suspicious, but it is well to keep our eyes open. To treat another as a suspect (a common habit these days) is too often a form of persecution, out-and-out injustice. These three peoples would get along better with each other and waste less energy, if they spoke straight to each other, face to face, and abandoned all sly insinuations and wild upbraidings.

11. Arrangement should be made whereby each of these three peoples could become the citizens or subjects of the other two nations, if it should be so desired.

12. These three peoples should meet each other more often in a social way. They are all Orientals: they should break down their social barriers.

Having stated these principles of Oriental inter-relationship, I now add that I do not recommend any Alliances: they have been the bane of Europe. Rival alliances brought on the "inevitable war." Alliance between these three states would probably lead to the inclusion of other aspiring peoples in Asia, and result in widespread complications with European Powers. Even this Triple Alliance of the Far East might endanger the peace of the Far East, and lead to a clash with the nations of the West. Better far a cultural, educational, commercial cooperation of the peoples of these nations of the Far East.

I go still further and say that any Alliance among Oriental nations or coöperation among Oriental peoples is not equal to the larger idea of all nations living together in peace, with commercial opportunities for all peoples in every land. No foreign nation should be eliminated from China, Japan or the Philippines, and Chinese, Japanese and Filipinos should have free scope to trade in all parts of the world, being guaranteed full and fair protection.

For twenty-five of the years I have been in China I have been at work on this cosmopolitan idea. I have established with sanction of the Chinese government, which has again and again given me every favor and encouragement, an International Institute of China, wherein all nations and all creeds could meet on an equal basis. In the summer of 1914 a plan for an international museum, with a committee of

twenty persons, one each from twenty countries, was approved by President Yuan Shih-Kai with the promise of 30,000 taels. The world war has upset these fine ideals, but when the war is ended, men everywhere will again see the sense, the necessity and the duty to come together in the bonds of peace, in an international human brotherhood, in the Kingdom of God throughout all the earth, in a real holy Catholic Church, in a renewed Hague Convention for Universal Peace, in a Federation of the World, in a Parliament of Man. The better day is coming; let us not lose heart. Meanwhile let us put forth every effort for coöperation of the peoples of the Far East, Chinese, Japanese and Filipinos.